

In the name of Allah, The Most Gracious, The Most Merciful.

Direct salutations be upon leader of Prophets, Sayyidna wa Shafi'ana Muhammad
(Sallalaho 'alayhi wa aalihi wa sallam)

Subject: Abandoning Raful Yadain (raising of hands) except in first Takbir.

Ahlu Sunnah wa'l Jamm'ah all around the world adhere to 4 schools of Jurisprudence i.e.

- a) Hanafi (The largest and most dominant one)
- b) Shafi'i (Widely followed in the Arab world)
- c) Hanbali (Followed by some in Saudi Arabia)
- d) Maliki (Followed in African countries and was also the Madhab of People in Madinah until Saud dynasty forcefully took over our holy lands)

So following any one of these schools of jurisprudence in Furu (i.e. secondary issues like for example raising hands in ruku of prayer or not, Reciting Surah al-Fatiha behind the Imam or not, saying Ameen loudly/silently, etc....) is the correct way. However there is an extremely misguided sect which keeps many catchy names to itself such as "Ahl ul hadith" "Salafi" "Ghayr Muqalid" "La Madhabiyyah" who go around bombarding people with few hadiths they have read here and there and then start saying that majority of Muslims (i.e. Hanafis) have been praying wrongly ever since.

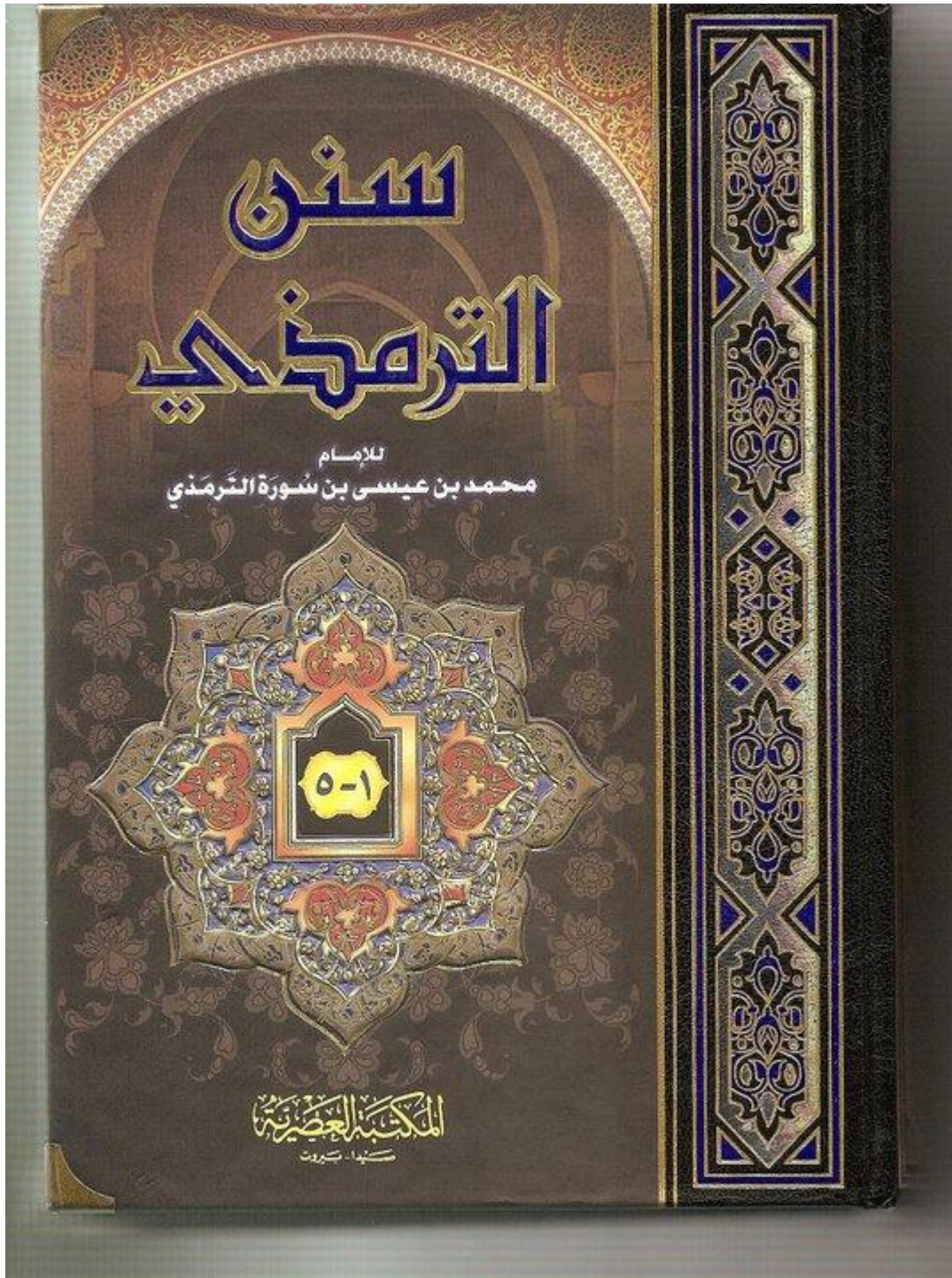
This article is to target those extremists whereas our dear Shafi'i, and Hanbali brothers/sisters follow absolutely valid viewpoints and they have every right to differ with us because they are people of principles not self proclaimed doctors like Salafis. Let us include an analogy so that people understand the logic behind this:

"A qualified surgeon uses equipment to perform a heart surgery but unfortunately the man dies, whereas on the other hand a janitor (Ghayr Muqalid) holds up same equipment and kills another person then former would not be a murderer but the latter will sure be"

We as Ahlu Sunnah accept all 4 schools of jurisprudence. The Shafafi and Hanbali have every right to raise their hands while going in Ruku or rising from it, however the La Madhabiyyah (Wahabis) are sinful even if they reach right conclusions because they do not follow a single school of thought as we all Ahlu Sunnah do.

This article shall be based on clear proofs which establish that Raful Yaddain should only be done in start of prayer while saying first takbir, and it is to be abandoned elsewhere in prayer.

Proof # 1



Sunnan at Tirmidhi 1-5 Volumes, Front Cover, Published by Maktaba al Asriyyah, Beirut, Lebanon

Note: This is one of the 6 most authentic books and Imam at-Tirmidhi (rah) was student of Imam al-Bukhari (rah) rather It is authentically proven from Imam Bukhari (rah) that sometimes even the teacher used to learn from this magnificent student.

التابعين: الحسن البصري، وعطاء، وطائوس، ومجاهد، ونافع، وسالم بن عبد الله، وسعيد بن جبير، وغيرهم.

وبه يقول مالك، ومغمر، والأوزاعي، وابن عيينة، وعبد الله بن المبارك، والشافعي، وأحمد، وإسحاق.

وقال عبد الله بن المبارك: قد ثبت حديث من يرفع يديه، وذكر حديث الزهري عن سالم عن أبيه، ولم يثبت حديث ابن مسعود: «أن النبي ﷺ لم يرفع يديه إلا في أول مرة».

حدثنا بذلك أحمد بن عتبة الأحملي حدثنا وهب بن زينة عن سفيان بن عبد الملك عن عبد الله بن المبارك.

قال: وحدثنا يحيى بن موسى قال: حدثنا إسماعيل بن أبي أويس قال: كان مالك بن أنس يرى رفع اليدين في الصلاة.

وقال يحيى: وحدثنا عبد الرزاق قال: كان مغمر يرى رفع اليدين في الصلاة.

وسمعت الجارود بن معاذ يقول: كان سفيان بن عيينة ومغمر بن هارون والنضر بن شميل يرفعون أيديهم إذا افتتحوا الصلاة، وإذا ركعوا، وإذا رفعوا رؤوسهم.

[٧٦/٧٦] **بَاب مَا جَاءَ أَنَّ النَّبِيَّ ﷺ لَمْ يَرْفَعْ إِلَّا فِي أَوَّلِ مَرَّةٍ**

٢٥٧ - حدثنا هشام حدثنا وكيع عن سفيان عن عاصم بن ثعلبة عن عبد الرحمن بن الأسود عن علقمة قال: قال عبد الله بن مسعود: «ألا أضلي بكنم صلاة رسول الله ﷺ؟ فضلى، فلم يرفع يديه إلا في أول مرة».

قال: وفي الباب عن البراء بن عازب.

قال أبو عيسى: حديث ابن مسعود حديث حسن.

وبه يقول غير واحد من أهل العلم من أصحاب النبي ﷺ والتابعين.

وهو قول سفيان الثوري وأهل الكوفة.

[٧٧/٧٧] **بَاب مَا جَاءَ فِي وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ فِي الرُّكُوعِ**

٢٥٨ - حدثنا أحمد بن منيع حدثنا أبو بكر بن عياش حدثنا أبو خصيب عن أبي عبد الرحمن السلمي قال: قال لنا عمر بن الخطاب رضي الله عنه: «إن الركبتين شئت لكم، فخذوا بالركبتين».

قال: وفي الباب عن سعيد، وأنس، وأبي حمزة، وأبي أسيد، وسهل بن سعيد، ومحمد بن مسلمة، وأبي مسعود.

قال أبو عيسى: حديث عمر حديث حسن صحيح.

Chapter of Sunnan Tirmidhi: What Has Been Related that The Prophet (Peace and Blessings be upon him) **Would Not Raise His Hands Except For The First Time**

Hadith: Alqama reports that Abdullah ibn Mas'ud (RA) said: Should I not demonstrate the prayer of the Messenger of Allah (Peace be upon him) for you?
"HE PERFORMED THE PRAYER AND DID NOT RAISE HIS HANDS EXCEPT IN THE INITIAL TAKBIR"

Imam at-Tirmidhi said after this hadith: This Hadith of Ibn Masud (ra) is **"HASSAN (FAIR)"** and It is **"GHAYR WAHID (i.e. Multiply narrated)"** from people of knowledge amongst **"Sahaba of Prophet (Peace be upon him)"** the **"Tabiyeen (Successors)"** and It is also the saying of **"Sufyan ath-Thawri (i.e. Ameer ul Momineen fil hadith)"** and also people of **"KUFA** (head quarter of knowledge at that time)" [Sunnan Tirimdhi, Volume No. 2, Page No. 102, Published Maktaba al Asriyyah, Beirut, Lebanon]

Note: Some envious people do Jarh upon one narrator of this hadith i.e. Sufyan ath-Thawri (rah) and cleverly call him Mudallis (i.e. one who conceals) in order to deem this report as Da'eef (weak).

Remember that Imam Ibn Hajr al-Asqalani (rah) has mentioned Sufyan ath-Thawri in **"SECOND TABQA"** of Mudaliseen and also clarified that Tadleees of narrators in this category does not have **"ANY HARM ON THE HADITH"**

Ibn Hajr mentions him in second Tabaqa as:

سفيان بن سعيد الثوري ، الامام المشهور ، الفقيه العابد الحافظ الكبير ، وصفه النسائي وغيره بالتدليس ، وقال البخاري : ما أقل تدليسه

Translation: Sufyan bin Sa'eed ath-Thawri the famous " IMAM, FAQIH, AABID, HAFIDH UL KABEER (ONE OF GREATEST HUFAADH)" Imam Nasai and others have called him amongst Mudaliseen (but) **Imam Bukhari said: "HIS TADLEES IS VERY LITTLE"** [Ibn Hajr, Tabaqat al-Mudaliseen, Page No. 32]

Even If this blame of Tadleees is taken on face value without checking the Tabaqa of Mudaliseen then we should remember that Imam Malik (rah), Imam Hassan Basri (rah), Sufyan bin Uyayna (rah) rather even Imam al-Bukhari (rah) and many others have been mentioned as Mudaliseen, so should we accept them as consealers too? (Naudhobillah) also all their hadiths with "AN" should be rejected. Hence keeping this principle in mind the above hadith is absolutely Sahih rather It is GHAYR WAHID (MULTIPLY NARRATED) AS ATTESTED BY IMAM TIRMIDHI HIMSELF

This magnificent hadith and extensive authentication by Imam at-Tirmidhi (rah) requires no further comment and this hadith is absolutely authentic without any Ghubaar over it. However due to fitnah created by Wahabi sect and some pseudo scholars like Zubayr Ali Zai who have tried to weaken this hadith with hook and crook methods, we find it necessary to prove this hadith authentic from different angles.

First of all we would like to show the overwhelming Muhaditheen (even leading authorities in Wahabi sect) who deemed this hadith as Authentic both in Sanad and in Matn. Here is a short list from amongst many scholars who authenticated this hadith.

1. Imam at-Tahawi did Tasiḥ of this hadith by even proving Ibn Mas'ud (ra) as a greater Sahabi than Wa'il bin Hujr (ra) who reported hadith in favour of Raful Yaddain [Sharḥ al-Ma'ani al-Athaar (1/154) and also (1/224)]

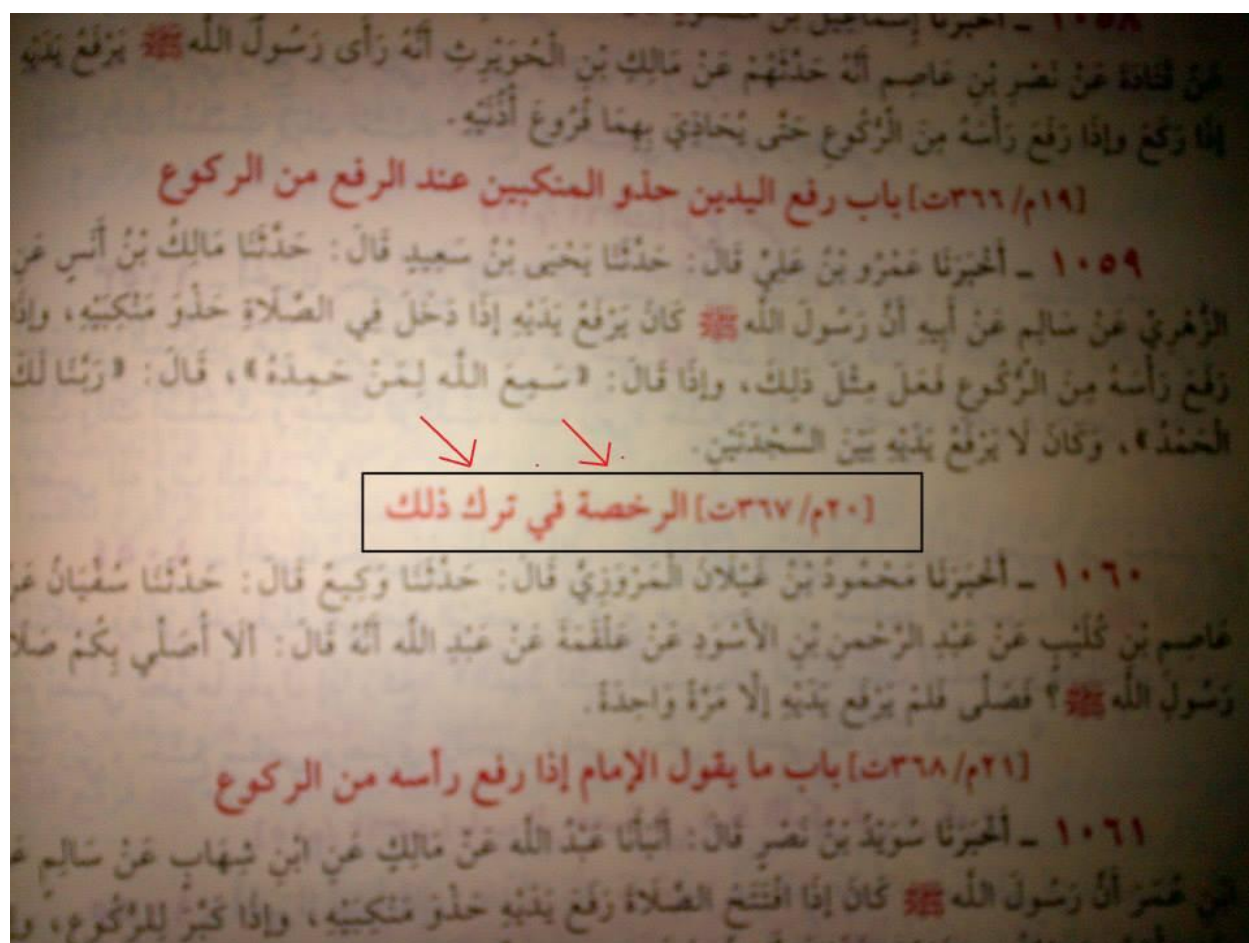
2. Imam at-Tirmidhi called it "Ḥassan" [(2/95) Dar ul Kutb al-iLmiyyah] and also "ḤASAN SAHIH" in the version authenticated by Wahabi Sheikh Ahmed Shakir [Sunnan Tirmidhi with Tehqeeq of Ahmed Shakir, Hadith # 648, Manuscript of Dar ul Kutb al-Misriyyah]

In beginning of this Kalmi manuscript Wahabi Ahmed Shakir himself said: This manuscript is "JAYYID AND CORRECTNESS IS GHALIB OVER IT PLUS THE KHATA ON THIS IS QALEEL" [Page #17]

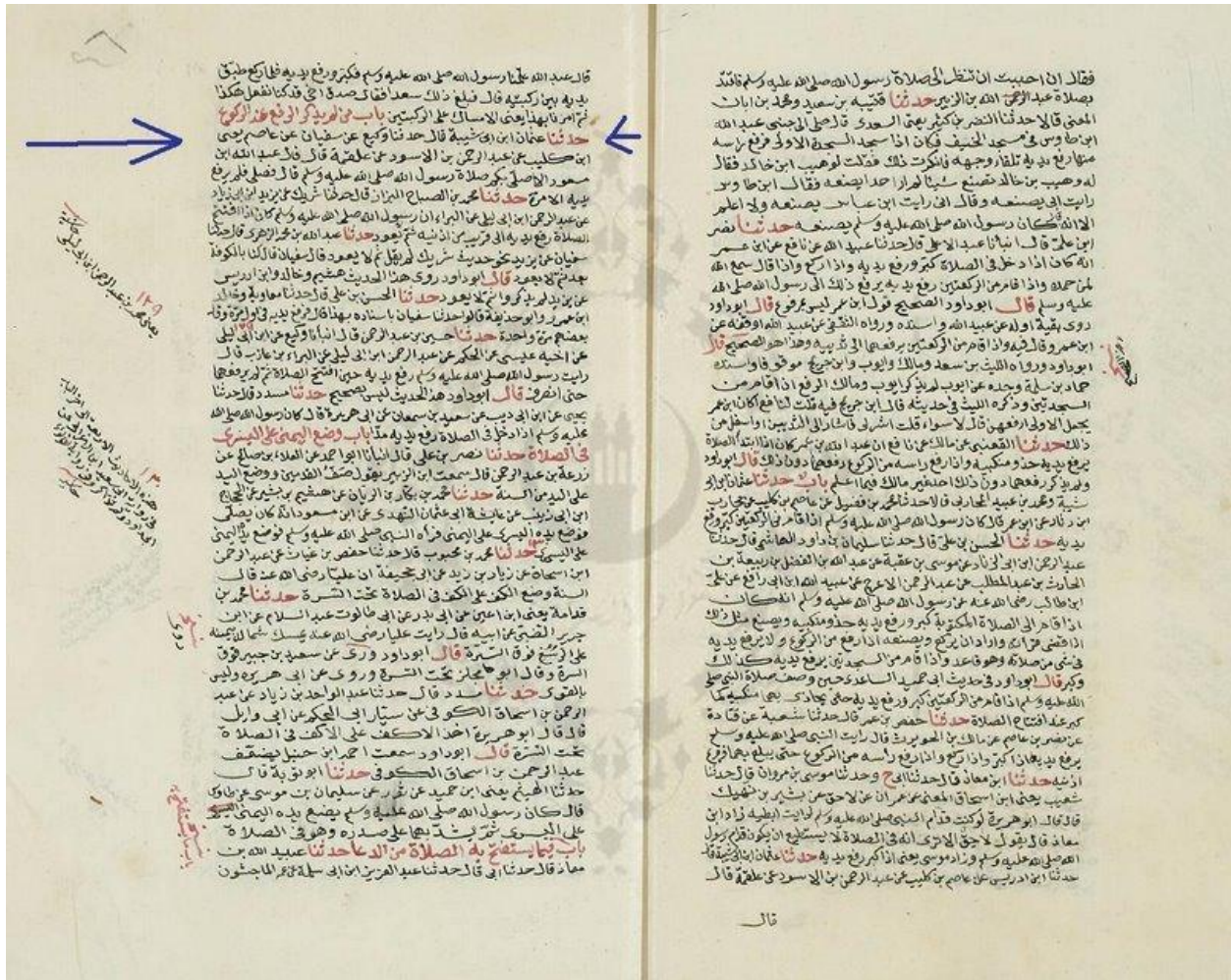
Imam Badr ud-din Ayni (rah) who was a scholar of 700+ AH even he quoted "ḤASAN SAHIH FROM TIRMIDHI" [Sharḥ Sunnan Abi Dawud (3/341)]

Remaining magnificent authentication you can see above how Imam Tirmidhi (rah) proved this magnificent hadith as "Ḡayr Wahid" + Practice of MANY SAHABA + TABIYEEN + SUFYAN THAWRI + AHLUL KUFA" remember when a non-Hanafi scholar authenticates this hadith then it means it is "STRONGER THAN DALAIL GIVEN BY AHNAAF BECAUSE IT IS ATTESTED BY NON-AHNAAF"

3. Imam Nasai'i made a whole chapter with title "باب الرخصة في ترك ذلك" which means "Chapter in regards to Rukhsa on REJECTION of that (i.e. Raful Yaddain)" and then he brought the hadith of Ibn Mas'ud (ra) under it. [Sunnan Nasai'i (2/540)] Remember had Imam Nasai'i considered hadith weak due to Tadleeṣ of Sufyan (rah) then he would have never narrated it by any means nor would have he made a chapter with wording of "RUKHSA + TARK" also remember that Imam al-Nasai'i knew very well about Tadleeṣ of Sufyan (rah).



4. Imam Abu Dawud did "Sukoot" over it as proven from the Kalmi manuscript of Jamiya ul Azhar. And Sukoot of Imam Abu Dawud means he considered it Authentic. Please look at the following Scan page of Kalmi manuscript.



Remember the qawl attributed to Imam Abu Dawud (rah) that this hadith is summary of a long hadith and It is not Sahih with this meaning, this qawl is at times put in brackets of Sunnan Abu Dawud and at times not, plus the wording of this qawl changes when different scholars quote it which proves Idhtirab in it, the Shafi'i scholars did use this qawl like for example Ibn Hajr al-Asqalani (rah) but still It does not mean It was present in the final manuscripts coming from students of Imam Abu Dawud (rah), hence this Jarh is first of all Mubham (vague) and secondly sound Kalmi manuscripts do not mention it at all.

5. Ibn Hazm al-Dhahiri the leading authority for Wahabis as he was against following Madhahib, even he said: This report is "SAHIH" [Al-Muhalla (4/88)] Remember Ibn Hazm did not just authenticate the chain, he actually authenticated the "KHABR/HADITH" this should elevate the doubts in minds of clever Wahabis who after being proven wrong say: A hadith could be Sahih in chain but wrong in Matn.

6. Imam al-Daraqutni declared the "CHAIN AS SAHIH" [Ilal (5/276)] which means chain reaches to end properly and there is no Tadlees from Sufyan (rah)

- 7.** Imam Ibn Turkamani said: This Hadith is "ON THE CRITERIA OF SAHIH MUSLIM" [al-Jawhr al Naqi (2/78)]
- 8.** Imam Badr ud-din Ayni declared it "SAHIH" [Sharh Sunnan Abi Dawud (3/341)]
- 9.** Imam al-Zayli: "SAHIH" [Nasb ar Raya (1/395)]
- 10.** Imam Ibn Daqiq al 'Id: "SAHIH" [Nasb ar-Raya (1/395)]
- 11.** Ahmed Shakir said: "THIS HADITH IS SAHIH" [Hashiya al-Muhalla (4/88)]
- 12.** Imam al-hafidh al-Nimawi al-Hanafi: "SAHIH" [Athaar al-Sunnan (1/103)]
- 13.** Anwar Shah Kashmiri Hanafi-Deobandi: "SAHIH" [Nayl ul Farqadayn, Page # 24]
- 14.** Shu'ayb al Arna'ut declared it: "SAHIH" [Hashiya Sharh as-Sunnah (3/24)]
- 15.** Nasir ud-din Albani al-Wahabi the biggest self proclaimed Muhadith of Wahabi sect called it "SAHIH ON CRITERIA OF SAHIH MUSLIM" and he also refuted the Munkareen and said hadith has no Illat [Tehqeeq to Mishkat al-Masabih (1/254, no. 809, fn. 3) and in his "Sahih" Sunan Abu Dawud (1/143, no. 683). Sahih Sunnan Tirmidhi (1/82)]

وعشرين تكبيرة . فقلت لابن عباس : إنه أحق . فقال : تكلمتك^(١) أمك ، سنة أبي القاسم صلى الله عليه وسلم . رواه البخاري .
 ٨٠٨ - (١٩) وعن علي بن الحسين مرسلاً ، قال : كان رسول الله ﷺ يكبر في الصلاة كلما خفض ورفع ، فلم تزل تلك صلاته ﷺ حتى لقي الله تعالى . رواه مالك^(٢)

٨٠٩ - (٢٠) وعن علقمة ، قال : قال لنا ابن مسعود : ألا أصلي بكم صلاة رسول الله صلى الله عليه وسلم ، فلم يرفع يديه إلا مرة واحدة مع تكبيرة الافتتاح . رواه الترمذي ، وأبو داود ، والنسائي . وقال أبو داود : ليس هو بصحيح على هذا المعنى^(٣) .

٨١٠ - (٢١) وعن أبي محمد الساعدي ، قال : كان رسول الله ﷺ إذا قام إلى الصلاة استقبل القبلة ، ورفع يديه ، وقال : «الله أكبر» . رواه ابن ماجه^(٤) .
 ٨١١ - (٢٢) وعن أبي هريرة ، قال : صلى بنا رسول الله ﷺ الظهر ، وفي مؤخر الصفوف رجل ، فإساءة الصلاة ، فلما سلم ناداه رسول الله ﷺ : «يا فلان !

(١) كلمة تعجب ، ظاهراً دعاء عليه ، وقد نذكر في موضع المدح والذم . اهـ . مرفأة .

(٢) في : «الموطأ» ، ١١/٧٦ رقم ١٧ وإسناده موصل صحيح .

(٣) قلت : وخالفه الترمذي فقال : حديث حسن . وألقى أنه حديث صحيح . وإسناده صحيح على شرط مسلم ، ولم نجد لمن أعله حجة يصلح التعلق بها . ورد الحديث من أجلها ، وقد فصلت هذا الأجمال في : «صحيح السنن» ، (٧٣٤ و٧٣٣) . ولكن لا يجوز أن يعارض بهذا الحديث ما تقدم من الأحاديث المتينة لرفع اليدين عند الركوع والسجود ، لأنه ناف وثلك مشبهة . ومن الموقوف في علم الأصول أن المثبت مقدم على النافي . وهذه الحنفية اضطروا بعض العلماء من الحنفية إلى القول بشرعية الرفع المذكور كما بينته في : «صفة الصلاة» .

(٤) في سننه رقم (٨٠٣) وإسناده صحيح .

16. Abdul Qadir al Arna'ut Wahabi/Ghayr Muqalid: "SAHIH" [Hashiya Jami al-Usool (5/302)]

17. Husayn Saleem Asad Wahabi: "SAHIH" [Hashiya Musnad Abu Ya'la, Hadith # 5302]

18. Allama Abid Sindhee: "SAHIH" [Muwahib al-Latifa Kalmi # 259]

We have only shown 18 due to brevity issue otherwise there are many more. Remember these 18 include highly revered Wahabi scholars like Ibn Hazm al-Dhahiri, Albani bidati, Abdul Qadir al Aran'oot, Husayn Saleem Asad etc... so there remains no doubt that the hadith has been accepted to be Sahih even by opponents.

The Salafis say that this hadith has only come through the route of Sufyan and Asim bin Kulayb, but as usual they themselves get caught cheating.

حَدَّثَنَا وَكَيْعٌ عَنْ مَسْعَرٍ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ مَا يَسْتَفْتِحُ ثُمَّ لَا يَرْفَعُهُمَا.

Waki'I heard from Ma'sar who heard from his father who heard from Ibrahim al Nakha'i who narrated that Abdullah Ibn Masud (ra) would raise his hands only in the beginning of prayer and did not do it afterwards [Musannaf Ibn Abi Shaybah, (1/267)]

حَدَّثَنَا وَكَيْعٌ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَ أَصْحَابُ عَبْدِ اللَّهِ وَأَصْحَابُ عَلِيٍّ لَا يَرْفَعُونَ أَيْدِيَهُمْ إِلَّا فِي افْتِتَاحِ الصَّلَاةِ قَالَ وَكَيْعٌ: ثُمَّ لَا يَعُودُونَ.

Imam Abi Ishaq (rah) said: The companions of Abdullah Ibn Masud and Ali (ra) would not raise their hands except at the initial takbir. [Musannaf Ibn Abi Shaybah (1/267)]

It is also important to know that Abdullah Ibn Masud (ra) watched the life of Prophet very closely and knew

about even personal matters of Prophet (Peace be upon him)

Abdur Rahman ibn Yazid reported that they went to Hudhayfah (RA) and requested him to narrate to them about one who was most close of all people to Allah's Messenger (salallaho alaihi wasalam) in style of living and habits that they might learn from him and listen to him. **He said: The closest of men to Allah's Messenger (salallaho alaihi wasalam) in way of life and habits is Ibn Masud so much so that he would visit his house more regularly than us and knew his confidential affairs more than other sahabah. Indeed, Ibn Umm Abd (Abdullah ibn Masud) was the closest to Allah's Apostle than others.** [Sunnan Al Tirimdhi, Hadith

No. 3833] – Imam Tirmidhi declared it Hasan Sahih.

Let us now come towards second Sahih narration:

– فإن أبا بكر قد حدثنا قال ثنا أبو أحمد قال ثنا أبو بكر النهشلي قال ثنا عاصم بن كليب عن أبيه أن علياً رضي الله عنه كان يرفع يديه في أول تكبيرة من الصلاة ثم لا يرفع بعد

Asim narrates from his father who narrates from Sayyidna Ali (RA) that he used to raise his hands only in the initial takbir and did not (raise) afterwards.

[Sharh Ma'ani al-Athaar, Hadith # 1252]

Imam at-Tahawi (Rahimahullah) said after narrating this hadith:

لأنه زاد على ما روى غيره فإن علياً لم يكن يرى النبي صلى الله عليه وسلم يرفع ثم يترك هو الرفع بعده إلا وقد ثبت عنده نسخ الرفع فحديث علي رضي الله عنه إذا صح ففيه أكثر الحجة لقول من لا يرى الرفع وأما حديث بن عمر رضي الله عنهما فإنه قد روى عنه ما ذكرنا عنه عن النبي صلى الله عليه وسلم ثم روى عنه من فعله بعد النبي صلى الله عليه وسلم خلاف ذلك

It is not possible that Ali (ra) had seen the Prophet (Peace be upon him) raising his hands and then he (Ali) abandoned it himself, **this is only possible when he considered the (Raf' al yadain) to have become abrogated, the Hadith of Ali (ra) being "SAHIH" is proof on abrogation of (Raf' al yadain)**. As far as the narration from Ibn Umar (ra) is concerned, then indeed it is mentioned that he narrated from Prophet (Peace be upon him) what we have narrated before (i.e. Proof of raf al yadain), but at the same time the contrary to this is proven from same Ibn Umar himself after the (passing away) of Prophet (Peace be upon him)

Imam Badr ud din Ayni (rah) said regarding the report from Sayyidna Ali (RA):

وإسناده حديث عاصم بن كليب صحيح على شرط مسلم

Translation: The Isnad of Hadith from Asim bin Kulayb is **"SAHIH ON THE CRITERIA OF MUSLIM"** [Umat al Qari, Sharh Sahih al Bukhari, Volume No. 5, Page No. 271, Published by Dar al Fikr, Beirut, Lebanon]

Imam Ibn Hajr al Asqalani (rah) declared its entire narrators to be **"THIQA"** [Al-Diraiya, Volume No.1, Page No. 152, Published by Dar ul Marifah, Beirut, Lebanon]

Proof from Sayyinda Umar bin Khattab (RA) - Third narration

حدثنا يحيى بن آدم عن حسن بن عياش عن عبد الملك بن أبجر عن الزبير بن عدي عن إبراهيم عن الأسود قال: صليت مع عمر فلم يرفع يديه في شيء من صلاته إلا حين افتتح الصلاة قال عبد الملك: ورأيت الشعبي وإبراهيم وأبا إسحق لا يرفعون أيديهم إلا حين يفتتحون الصلاة

It is narrated by Al-Aswad (rah) who said: I prayed with Umar (ra) and he did not raise his hands anywhere in Salat except for when beginning it. Abdul Malk (rah) said: I saw Sh'abi, Ibrahim, Abu Ishaq that they did not raise their hands anywhere in Salaat except for when beginning it [Musannaf Ibn Abi Shaybah, Volume No.1, Page No. 268]

Allama Turkamani (rah) said:

وهذا السند ايضا صحيح على شرط مسلم

This Sanad is Sahih on the criteria of Sahih Muslim [Al-Jawhar al Naqi'i]

Mullah Ali Qari (rah) said about this hadith:

وروى الطحاوي ثم البيهقي من حديث الحسن بن عياش بسند صحيح

Imam Tahawi and Imam Baihaqi have narrated this hadith from Hassan bin Ayyash with "A SAHIH CHAIN" [Mirqat Sharh al Mishqaat, Volume No.2, Page No. 523]

Imam Marghinani (rah) the author of Al-Hidayah also said it in his Al-Bidayah, Volume No. 1, Page No. 318 in Book of Salaat.

Now it stands established from great Khulafa ar Rashideen like Sayyidna Ali (RA) and Sayyidna Umar (RA) that Raful Yaddain should be done only in first Takbir.

Now let us turn towards fourth authentic narration:

حدثنا أبو بكر قال ثنا مؤمل قال ثنا سفيان قال ثنا يزيد بن أبي زياد عن بن أبي ليلى عن البراء بن عازب رضي الله عنه قال كان النبي صلى الله عليه وسلم إذا كبر لافتتاح الصلاة رفع يديه حتى يكون إبهاماه قريبا من شحمتي أذنيه ثم لا يعود

Hadrat Bara bin Azib (ra) narrates: When the Prophet (Peace be upon him) started the prayer, he used to raise his hands till his ear lobes, but then he did not do it afterwards. [Sharh Ma'ani al Athaar, Hadith # 1245]

Note: Salafis do Jarh on one narrator of this Hadith i.e. Yazid bin Abi Ziyad (rah). Shaykh Ahmed Shakir who is authority according to Wahabis said:

ابن وقال فيه، تكلم من قول ولايعجبني ثقة زياد ابى يزيد بن المصرى صلح بن احمد قال الثقات فى شاهين ابن قال انه، والحق نفسه فى ثقة وكان الطبقات فى سعد.

Translation: The truth is that Ibn Shaheen (rah) included him (Yazid bin Abi Ziyad) amongst **"Thiqa"** narrators , Imam Ahmed bin Salek al Misri said Yazid bin Abi Ziyad is **"Thiqa"** and **I do not like the qawl of him who who disputed over this narrator**, Imam Ibn Sa'd said in his Tabaqat that He is **"Thiqa"** [Tirmidhi Ba Tehqiq wa Sharah Ahmad Shakir Volume 001, Page 195]

He also said:

فمدار الحديث على يزيد بن ابى زياد وهو ثقة صحيح الحديث

Translation: This Hadith depends on Yazid bin Abi Ziyad and he is "THIQA, SAHIH UL HADITH" [Tirmidhi with Tehqiq of Ahmad Shakir Volume 002, Page 409]

Also Muhammad Muha'yudin Abdul Hamid the supporter of Nasir ud-din Albani declared it Sahih in Takhrij of Sunnan Abu Dawud (1/258 Hadith # 748, Published by Dar ul Fikr, Beirut, Lebanon)

Hence Mufassar Ta'deel is established and this hadith is also Sahih.

Plus this hadith is also narrated without Yazid bin Abi Ziyad, hence multiple turaq of this hadith stand established:

حدثنا بن أبي داود قال ثنا عمرو بن عون قال أنا خالد عن بن أبي ليلى عن عيسى بن عبد الرحمن عن أبيه عن البراء بن عازب عن النبي صلى الله عليه وسلم مثله

Hadrat Isa bin Abdur Rahman narrates from his father who narrated from Bara bin Azib and he narrated similar from the Prophet (Peace be upon him) [Sharh Ma'ani al-Athaar, Hadith # 1246]

Another chain states:

حدثنا محمد بن النعمان قال ثنا يحيى بن يحيى قال ثنا وكيع عن بن أبي ليلى عن أخيه وعن الحكم عن بن أبي ليلى عن البراء عن النبي صلى الله عليه وسلم مثله

Hadrat Muhammad bin Nauman narrates from Ibn Abi Layla who narrates from Bara bin Azib ,who narrated similar from the Prophet (Peace be upon him) [Note: These are 3 different Isnaad, hence the accusation on Yazid bin Ibn Ziyad who is only present in first hadith is lifted, plus Imam Abu Dawud has also narrated a chain having no Yazid bin Abi Ziyad in it and he did Sukoot over it]

The Wahabis use hadith from Ibn Umar (RA) as narrated in Bukhari, but they do not realize that same Ibn Umar (RA) abandoned doing Raful Yaddain, hence the hadith of Bukhari is Mansukh.

Fifth Narration:

Imam at-Tahawi (Rahimahullah) makes long discussion after narrating hadith of Tark of Raful Yaddain from Ibn Umar:

حدثنا بن أبي داود قال ثنا أحمد بن يونس قال ثنا أبو بكر بن عياش عن حصين عن مجاهد قال صليت خلف بن عمر رضي الله عنهما فلم يكن يرفع يديه إلا في التكبير الأولى من الصلاة فهذا بن عمر قد رأى النبي صلى الله عليه وسلم يرفع ثم قد ترك هو الرفع بعد النبي صلى الله عليه وسلم فلا يكون ذلك إلا وقد ثبت عنده نسخ ما قد رأى النبي صلى الله عليه وسلم فعله وقامت الحجة عليه بذلك فإن قال قائل هذا حديث منكر قيل له وما ذلك على ذلك قلن تجد إلى ذلك سبيلا فإن قال فإن طائوسا قد ذكر أنه رأى بن عمر يفعل ما يوافق ما روى عنه عن النبي صلى الله عليه وسلم من ذلك قيل لهم فقد ذكر ذلك طائوس وقد خالفه مجاهد فقد يجوز أن يكون بن عمر فعل ما رآه طائوس يفعله قبل أن تقوم عنده الحجة بنسخه ثم قامت عنده الحجة بنسخه فتركه وفعل ما ذكره عنه مجاهد....

فعبد الله أقدم صحبة لرسول الله صلى الله عليه وسلم وأفهم بأفعاله من وائل قد كان رسول الله صلى الله عليه وسلم يحب أن يليه المهاجرون ليحفظوا عنه

Mujahid (ra) narrates that he prayed behind Ibn Umar (ra) and he saw him raising hands only in the beginning of prayer.

(At-Tahawi states): **Now this is the same Ibn Umar (ra) who had seen the Prophet doing Raf' al yadain but he himself left doing this act, this could**

only be possible when this action had become abrogated, now this is a proof against the (previous Qawl of Ibn Umar) If someone claims that this hadith is "Munkar" then he will be asked to (Bring proof) because for sure he has not understood properly!

If It is said that Tawus (rah) narrated from Ibn Umar (ra) that he saw the Prophet (Peace be upon him) doing raf al yadain then It will be said to him, that Tawus has indeed narrated it but "MUJAHID HAS NARRATED CONTRARY TO IT" then It is possible that what Tawus saw Ibn Umar doing was only during that specific time when It was not abrogated yet, but when it became abrogated then he left it and thus Mujahid narrated (final) practice from Ibn Umar (ra).

Abdullah (Ibn Masud) is amongst those sahaba who had stayed with Prophet (Peace be upon him) for a very long time and he understood the Prophet better than Wail bin Hujr and the Prophet (Peace be upon him) used to keep the Mahajireen very close to himself.

[Sharh al-Ma'ani al Athaar, Hadith # 1255]

Imam Badr ud-din Ayni also said about hadith from Ibn Umar in rejection of Raful Yaddain:

ما رواه الطحاوي بإسناد صحيح

Translation: It is narrated by Imam Tahawi with **"SAHIH CHAIN"** [Umdat ul Qari, Sharh Sahih ul Bukhari (5/272)]

Imam Ibn Turkamani (rah) also declared it **Sahih** (وهذا سند صحيح) in his Al-Jawhr al Naqi.

Imam Muhammad (rah) narrates in his Muwatta from Abd al-Aziz ibn Hakim, who said, **'I saw Ibn Umar raise his hands to his ears at his first saying Allahu akbar in the opening of the prayer but he did not raise them at any other time.'**[Muwatta Imam Muhammad, Hadith # 108]

Imam Bayhaqi (rah) narrated in his Al-Khilafiyat from Abdullah bin Awn al-Kharaaz who heard from Imam Malik who heard from Zuhri who narrated from Saalim who reported from Sayyiduna Abdullah ibn Umar [RA] that Rasulullah [Sallallahu Alayhi Wasallam] used to raise his hands at the beginning of the Salaat and he would not repeat it. (Imam al-Zayli in Nasb al Raya, Volume No.1, Page No. 404)

Note: Imam al-Hakim and al-Bayhaqi declared this hadith to be Batil without citing any proof, hence their qawl will be counted as Jarh Mubham and thus stand rejected according to Usool. The chain of this hadith is actually "SAHIH" and no Jarh Mubham no matter who says it shall be accepted.

Above all it now stands proven from different routes of hadith that Ibn Umar (RA) did raf ul yaddain only in beginning of prayer, hence no doubt is left that he abandoned the practise of raf ul yaddain at other occasions in prayer.

Sixth Narration:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا أَبُو النُّضْرِ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ الْفَزَارِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ : « أَنْ أَبَا مَالِكٍ الْأَشْعَرِيَّ جَمَعَ قَوْمَهُ فَقَالَ: يَا مَعْشَرَ الْأَشْعَرِيِّينَ، اجْتَمِعُوا وَاجْمَعُوا نِسَاءَكُمْ وَأَبْنَاءَكُمْ أَعْلَمُكُمْ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَلَّى لَنَا بِالْمَدِينَةِ، فَاجْتَمِعُوا وَاجْمَعُوا نِسَاءَهُمْ وَأَبْنَاءَهُمْ، فَتَوَضَّأُوا وَأَرَاهُمْ كَيْفَ يَتَوَضَّأُ، فَأَحْصَى الْوُضُوءَ إِلَى أَمَاكِنِهِ، حَتَّى لَمَّا أَنْ فَاءَ الْفِيءِ وَانْكَسَرَ الظِّلُّ قَامَ فَأَذَّنَ، فَصَفَّ الرِّجَالَ فِي أَدْنَى الصَّفِّ، وَصَفَّ الْوِلْدَانَ، خَلْفَهُمْ وَصَفَّ النِّسَاءَ خَلْفَ الْوِلْدَانِ، ثُمَّ أَقَامَ الصَّلَاةَ، فَتَقَدَّمَ فَرَفَعَ يَدَيْهِ فَكَبَّرَ، فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يَسِيرَهُمَا، ثُمَّ كَبَّرَ فَرَفَعَ فَقَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ثَلَاثَ مَرَارٍ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ وَاسْتَوَى قَائِمًا، ثُمَّ كَبَّرَ وَخَرَّ سَاجِدًا، ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ، ثُمَّ كَبَّرَ فَسَجَدَ، ثُمَّ كَبَّرَ فَأَنْهَضَ قَائِمًا، فَكَانَ تَكْبِيرُهُ فِي أَوَّلِ رُكْعَةٍ سِتِّ تَكْبِيرَاتٍ، وَكَبَّرَ حِينَ قَامَ إِلَى الرُّكْعَةِ الثَّانِيَةِ فَلَمَّا قَضَى صَلَاتَهُ أَقْبَلَ إِلَى قَوْمِهِ بِوَجْهِهِ فَقَالَ: احْفَظُوا تَكْبِيرِي وَتَعَلَّمُوا رُكُوعِي وَسُجُودِي فَإِنَّهَا صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي كَانَ يَصَلِّي لَنَا كَذَا السَّاعَةَ مِنَ النَّهَارِ

...

Translation: Abdur-Rahman bin Ghanum said that Abu Musa al-ash'ari gathered his people of the Asha'ri (tribe) and said: O People of Ash'ari tribe come gather with your women and offsprings so that I can teach you the Salaah of Messenger of Allah (Peace be upon him) as he used to pray in Madina, (after this) he performed ablution clearly in order to teach everyone how It is to be done, then he stood and proclaimed Adhaan, the Men gathered near him and made a row for Salaah, behind them stood children and behind them stood women, after this Iqamah was said and he (Abu Musa) moved ahead to lead them. **He raised his hands and said Allah hu Akbar (for the first Takbir)**, then he recited surah Fatiha and some Surah, after this **he said "Takbir" and went into Ruku where he said thrice: "Subhan Allah Wabihamdi" after which he raised while saying Sami Allahu Liman Hamida and (they) stood straight, after this Takbir was said and they went into Sajda,** then Takbir was said again and they raised their heads from Sajda, again Takbir was said and they went into Sajda and then again Takbir was said and they stood (back) again, like this there were six Takbirs in the first Rakah, during second he also said takbeers and finally after finishing the Salaah he faced his nation and said: Remember my way of doing Takbir, going into Ruku and Sajda because this is the Salaah of Messenger of Allah which he used to pray with us during daytime. [Musnad Ahmad, Volume 016, Page No. 463, Hadith Number 22804]

This hadith decisively proves that Raising hands was only done by Prophet (Peace be upon him) when he started the Prayer, remember Abu Musa al-Ash'ari (ra) is clearly teaching the prayer of Prophet (Peace be upon him) and he does not mention raising hands anywhere else except for first takbir, had Raf ul Yaddian been integral part of prayer then he would not have excluded it.

Let us now come towards "MANY" narrations of Salaf as Saliheen in abandoning Raful Yaddain except in first takbir.

Proof # 1

حدثنا ابن مبارك عن أشعث عن الشعبي أنه كان يرفع يديه في أول التكبير ثم لا يرفعهما

Translation: Ibn Mubarak narrated from Ash'aat who narrates that Sh'abi (rah) used to raise his hands **"ONLY IN THE FIRST TAKBIR" thereafter he did not do so** [Musannaf Ibn Abi Shaybah (1/267)]

ALLAH HU AKBAR! Imam Sha'bi (rah) was a great Salaf!

Proof # 2 & 3

حدثنا وكيع عن شريك عن جابر عن الأسود و علقمة أنهما كانا يرفعان أيديهما إذا افتتحا ثم لا يعودان

Translation: Waki narrated from Shareek who narrated from Jabir that **"Al-Aswad" and "Al-Alqama" used to raise their hands in the beginning "THEN THEY DID NOT"** [Musannaf Ibn Abi Shaybah (1/268)]

ALLAH HU AKBAR! Proof from Al-Aswad and Al-Alqama the great Tabiyeen/Salaf and students of Ibn Masud (ra)

Proof # 4

حدثنا هشيم قال أخبرنا حصين ومغيرة عن إبراهيم أنه كان يقول: إذا كبرت في فاتحة الصلاة فارفع يدك ثم لا ترفعهما فيما بقي

ALLAH HU AKBAR! Proven from great Tabi'i, Ibrahim al Nakhai !

Proof # 5 & 6

ثم لا يعودون :كان أصحاب عبد الله وأصحاب علي لا يرفعون أيديهم إلا في افتتاح الصلاة قال وكيع :حدثنا وكيع وأبو أسامة عن شعبة عن أبي إسحاق قال

Translation:Sho'bah narrates from Imam Abi Ishaq (rah) that he said: **The companions of Abdullah Ibn Masud (ra) and Ali (ra) only used to raise their hands in the beginning of prayer and thereafter they did not** [Musannaf Ibn Abi Shaybah (1/267)]

ALLAH HU AKBAR! Proven from all companions of Ibn Masud (ra) and Ali (ra) that Tark of Raful Yaddain was done, this is also a "SHAHID" over Sahih ahadith from both these Sahaba,hence Tark is clearly established form Ibn Masud (ra) and Ali (ra)

Proof # 7

قال عبد الملك: ورأيت الشعبي وإبراهيم وأبا إسحق لا يرفعون أيديهم إلا حين يفتتحون الصلاة

Abdul Malk (rah) said: I saw Sh'abi, Ibrahim, Abu Ishaq that they did not raise their hands anywhere in Salaat except for when beginning it [Musannaf Ibn Abi Shaybah, Volume No.1, Page No. 268]

Hence it is proven from many Salaf as-Saliheen that they did Raful yaddain only in initial takbir.

